Icønøclast

Spiritual Commentary IV

DER EINZIGE
SEP 12, 2024

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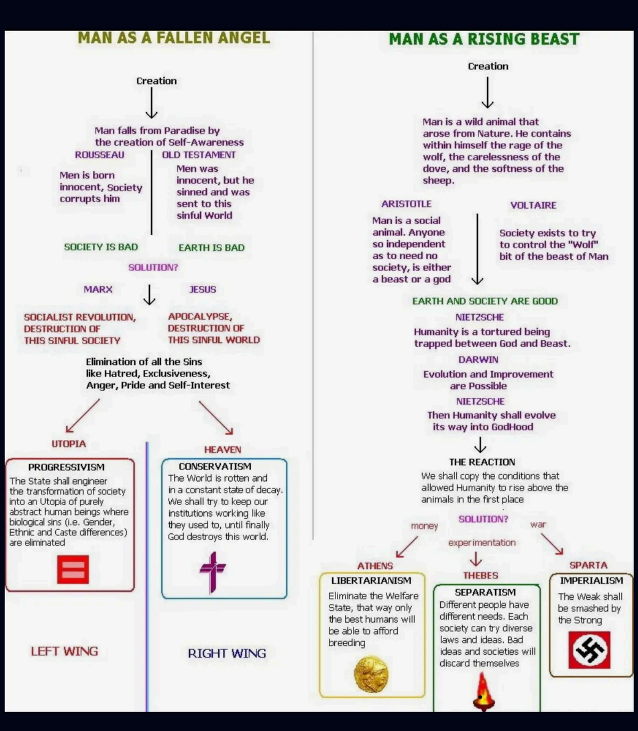
"And then, something happened. I let go. Lost in oblivion. Dark and silent and complete. I found freedom. Losing all hope was freedom." - Fight Club

Earlier today, I came across this post on iFunny:



I won't speak too much on how logically consistent this is, or whether the terminology at the bottom makes sense. But I think it's a good graphic that explains the natural philosophy behind National Socialism. As I've said before, the core worldview that drives NS is the disregarding of metaphysics. This can be easily seen in the writings of men like Kurt Eggers or Anton Holzner. It's all very much based upon observable reality, especially nature.

This is a distinctly German attitude that has roots going back to Nietzsche, Goethe, Haeckel, and Schopenhauer. Even the transcendental idealism of Kant is fiercely grounded on his understanding of human consciousness, specifically the subjectivity of it. A good quote that some may be familiar with shows this attitude well:

> "To the meaningless French idealisms: Liberty, Equality and Fraternity, we propose the three German realities: Infantry, Cavalry, and Artillery."
>
> -Bernhard Heinrich Karl Martin von Bülow

In this, we can see the disregarding of idealistic elements & the focus on what is observably real. People can argue endlessly about what the true meaning of things like liberty or equality is - a rifle exists without debate or justification.

As I said earlier, this mode of thinking is foundational to NS thought. Racism was based off of genetics & historical study. The volkstaat was based off principles of organicism. I could go on forever, because this is arguably the keystone of National Socialism as a whole. It's also the reason that I am very skeptical of "esoteric Hitlerism" & other spiritual beliefs that base themselves on pure metaphysics & often against nature.

To return to the graphic, this also explains the aversion to Christianity that's found among the Right. Many Christians often get confused when we say things like "Christianity caused modern Liberalism" or that "Christians were the original woke movement." The reasons we hold these beliefs are often difficult to articulate, especially in the confines of comment sections with short character limits, but this graphic gets the reasoning across rather well.

This also shows a fundamental part of Leftist thinking. Although modern Leftism is far less critical of the world/existence as a whole, they share the characteristic of holding beliefs that contradict observable reality in favor of idealistic beliefs. The most obvious is racism, where some unobtainable belief of equality will trump the observable differences between ethnic groups. Same with transgender issues, the current hot topic among Con Inc., where some made up nonsense about being 'born in the wrong body' trumps the reality of biological sex. Feminism, class conflict, I could again go on forever because it's quite foundational in the modern Left. This is why they make seemingly meaningless statements like "just be decent fucking person!"

Now, I am quite against metaphysics as a whole. Maybe not so much the concept itself, but very much any attempt to view the natural world through the lens of shaky theories or abstract concepts. In this sense, I would fall into the camp of nominalists. This is something I've been working on for awhile, trying to form a foundation for my worldview to avoid contradiction. I feel I can narrow it down to this:

1. Any metaphysics that are in line with observable reality is redundant.
2. Any metaphysics that are neutral to observable reality is pointless.
3. Any metaphysics that go against observable reality is false.

I should specify that use Karl Popper's falsification principle to describe the difference between physics & metaphysics.

From this point, we can judge the validity of any abstract theories. It should also be noted that empirical science will inevitably shift these theories into different sections, just as how understandings of geology & physics generally disproved any literal interpretation of Christian creation myths.

As it stands today, modern science generally doesn't leave much room for any major religious tradition. The only real spiritual practices that cannot be countered by science is Deism & the sort of "spiritual but not religious" beliefs, also Atheism/Agnosticism of course.

I have stated before that this is the most common religious belief in our current post-Christian world. When most people today refer to "god" it usually reads the same as when someone evokes the "universe" in similar statements. People rarely refer to god as an individual with certain desires that takes much care over the petty events of their lives. This includes nominal "Christians."

I have a personal belief, without any evidence, that this is also how the earliest religious beliefs in humanity looked as well. They most certainly weren't as dogmatic as modern Abrahamic traditions & I doubt they took much care with some prototypical version of theology.

To refer back to my framework earlier, any religious beliefs that go against observable reality is probably just wrong. I find it hard to believe that any conscious god would take so much care with individual humans given our current understanding of the sheer vastness of time & space. Not to mention the logical issues with not only separating some hypothetical 'soul' from the self/body, but making spiritual matters go directly at odds with physical matters - like the Christian insistence that the world & body are inherently evil for doing what it was evolutionarily designed to.

That being said, a certain number of people seem quite resistant to the so-called "Death of God" (also interpreted more widely as the death of metaphysics by Heidegger). There's a lot of reasons for this, some just flat out agree with men like Thomas Aquinas & justify their faith through that type of metaphysics. Some are simply hesitant to go against a faith that they were most likely born & raised within. Others see Christianity as a sort of conservative/reactionary answer to modern degeneracy & such. With the exception of the first group (sometimes), these people will usually concede that Christianity is entirely faith based & isn't necessarily probable. The sect that insists that science is the work of the devil to lure people away from the faith is generally relegated to Boomers & rapidly disappearing.

A large number, and this is by no means limited to Christianity, seem to have an irrational anxiety of both death & meaning. Perhaps it's not totally irrational, as I understand where it comes from, especially in an age so soon after the 'Death of God.'

Firstly, death. Christianity generally answers the question of death with its own conception of the afterlife, and ideas like "momento mori" generally exist to stress the importance that life isn't important in relation to the "world to come." This served the dual purpose of providing an answer to anxiety about death & scarring people into following the Church's teachings. Eventually, many people found that the Christian Hell isn't really that threatening, but that left the death anxiety unanswered.

Anxiety about death is fairly common, it also has it's basis in the natural self preservation instinct native to all animals. I won't say it's entirely irrational, just as it isn't irrational for a young child learning to swim to be afraid of jumping in the water for the first time. I do think being overly anxious about it is fairly weak behavior. Every adult human in the history of the world has dealt with the concept of death. Whoever the first homo to think was, death was probably one of the first things he thought about. For those who are more content to go with the flow, death is meaningless because everything ends eventually. No point stressing over something you can't control or truly understand. For the more action minded, death is the ultimate inspiration. Carpe Diem, for every action you take is a race against time.

It's pretty natural to wonder what the afterlife is like. What it's like to experience true non-existence, to reincarnate, to go to the next life, whatever you believe. Being so worried about it to the point it's pathological is idiotic at best, grow & accept it.

Secondly, nihilism. It goes without saying that Nietzsche is the figure most associated with nihilism. I like this, as I think his predictions of where nihilism would lead us have been pretty accurate. I think nihilism is extremely important, both on civilizational & personal levels. Although the death of god generally referred to Christianity, I think Heidegger's conception of "death of metaphysics" is more apt. What was once the Church deferring morality to their abstract god is now the left deferring morality to other equally baseless ideals like equality. True nihilism isn't simply atheism, it's the complete disregard of all these supposed "higher powers" or virtues with no basis in reality. Once we rid ourselves of that, we leave only what is real.

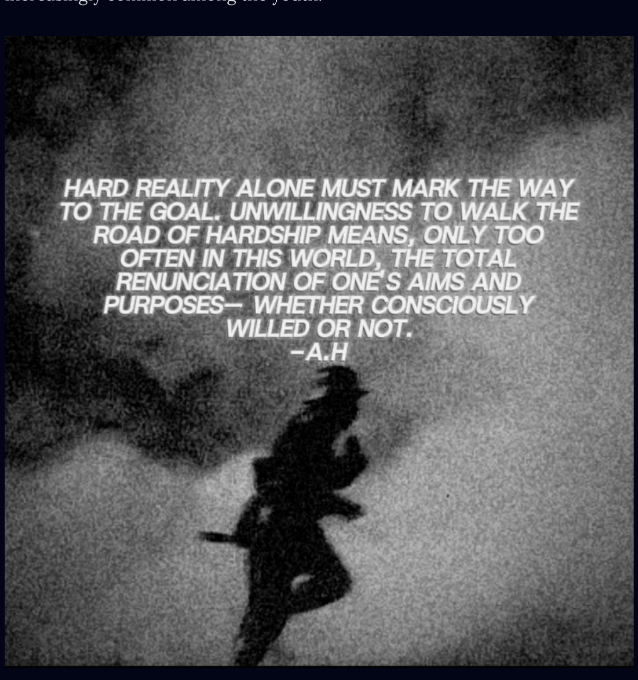
From this, Nietzsche saw two outcomes. A sort of pessimism, like that of Schopenhauer, where life is deemed to be inherently cruel & full of suffering. Very life denying, he referred to this as 'Western Buddhism' due to its will towards non-existence. Essentially, people who see the world as evil now have no heaven or higher purpose to keep them afloat. I'm sure we have all encountered this sort of pessimism in life, with friends or family falling into depression & such. It's unfortunately very common with many in Gen Z, leading to the disturbingly high suicide rate of Western youth.

The other direction is the so-called "affirmation of life." This is the ultimate goal of Nietzsche's philosophy. When man relearns his place in nature & stops giving into escapist fantasies or suicidal ideation. It is the practice of looking at objective reality, and subjective experience, and saying yes. It's the foundation of National Socialism.

Affirming life is taking our existence at face value. It's not making up some schizophrenic nonsense about morality or attempting to call animate objects good or evil. A hurricane isn't evil because it causes suffering, it simply is. The universe isn't evil because it contains suffering, it simply is. Life isn't evil because we suffer in it, it simply is - and it's beautiful for that.

The way I visualize this mentally is like a hill. At the bottom of the hill is the standard man who gives in to idealistic morality like religion or leftist ideology. The hill itself is a steep climb, representing that sort of pessimism or nihilism embodied by Schopenhauer. At the top is the final destination of life affirmation.

The incline of the hill is steep because this process of spiritual awakening is generally pretty difficult & distressing. Many people will fall back down into idealism & go back to denying life & chasing their own tail for guidance on morality & such. Others will force their ways through & come to the realization that life may be meaningless but it's still beautiful. Some will give up during the climb & either commit spiritual suicide (drug addiction, "western buddhism," etc.) or actual, literal suicide - which is disturbingly & increasingly common among the youth.



Maybe, in the far future, this process won't be necessary & life affirmation will simply be the standard mindset. I don't think so. I think this sort of spiritual journey is endemic to all humans once they reach a level of maturity where they can comprehend these things.

I don't think "staring into the abyss" should be so frightening. It's easy to fall into pessimism when you're rotting in your room alone, it's a lot harder when you're experiencing life by way of a lover, friends, etc. The hatred of life doesn't stand up in the face of the most beautiful aspects of human existence.

Further, I think everyone who is religious should spend a night alone in a fully atheistic mindset. Assume that there is no god or meaning in the Cosmos. You may be interested in what you find during the subsequent reflection. It's a good spiritual exercise.

After posting the article "Behind My Mask," a friend correctly described my philosophy as more or less existentialist. At some point in the abyss, during the climb, you find a personal reason to exist. Idealistic beliefs might be illusory, but your mind isn't. The answer to the Cosmic "why?" is within you, not some abstract spiritual practice or anything else. It's what you feel the drive towards. It is love, passion, power, etc. The Cosmos doesn't need a reason, it justifies itself. If you don't feel inclined to do the same, then give yourself fully to something that does.

Something I wanted to touch on before ending this is the concept of fate. Despite being popularly considered a religious concept, modern understanding of physics declares that the universe is ultimately quite fatalistic based upon the principle of causality. In a conversation with a friend, he brought up that this is somewhat depressing.

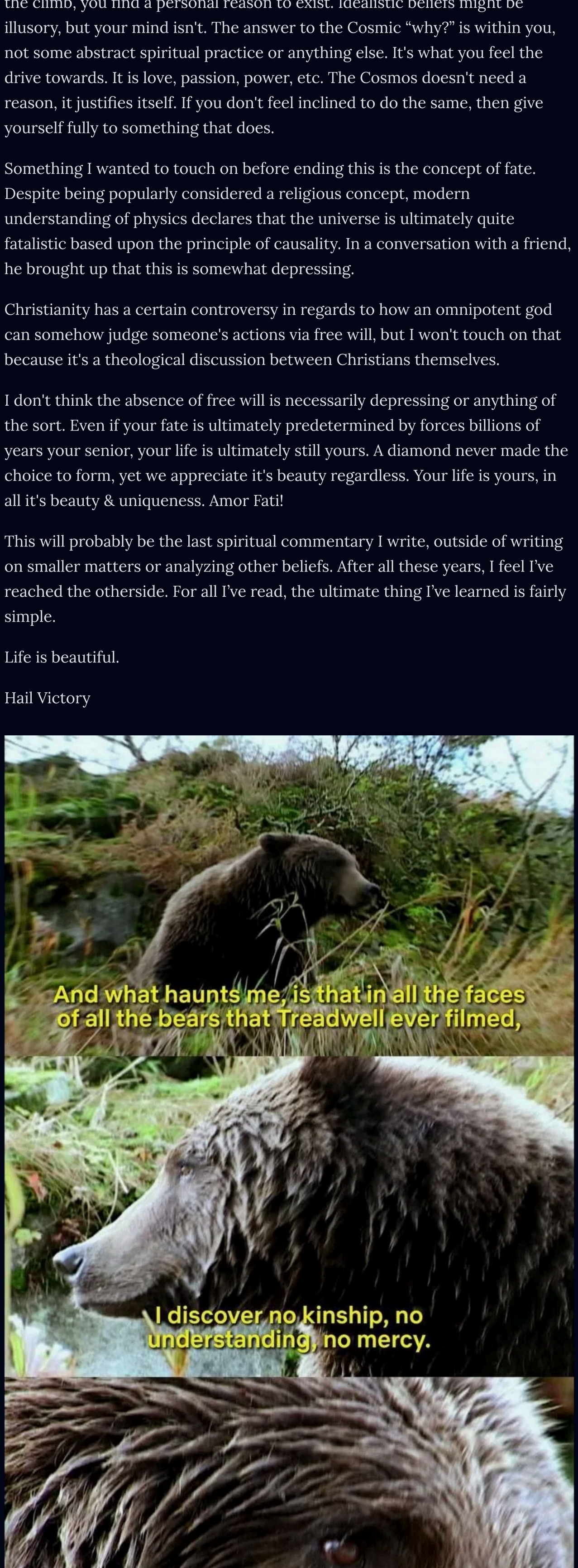
Christianity has a certain controversy in regards to how an omnipotent god can somehow judge someone's actions via free will, but I won't touch on that because it's a theological discussion between Christians themselves.

I don't think the absence of free will is necessarily depressing or anything of the sort. Even if your fate is ultimately predetermined by forces billions of years your senior, your life is ultimately still yours. A diamond never made the choice to form, yet we appreciate it's beauty regardless. Your life is yours, in all it's beauty & uniqueness. Amor Fati!

This will probably be the last spiritual commentary I write, outside of writing on smaller matters or analyzing other beliefs. After all these years, I feel I've reached the otherside. For all I've read, the ultimate thing I've learned is fairly simple.

Life is beautiful.

Hail Victory



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Aodhan MacMhaolain Sep 12
Liked by Der Einzige

I wouldn't go so far as to call you an existentialist. I would say you are pretty close though.

I have often found myself agreeing with you, and wondering why. I am way more of an idealist, I have great respect for the mystics of past ages. Most people do not have life experiences (observable reality) which aligns with what mystics talk about, so it makes sense why religious pontificating has no practical worth for them. The entire phenomenon underpinning those topics are basically off-limits to massive amounts of people, and that's kind of the whole point anyways. Sometimes I think the old druids and gothi were right - esoteric knowledge is not for everyone, and it should not be written down.

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opjrgdwer90 Sep 12

You say that things like freedom and equality are not real, but beauty, power and the like are. That doesn't make much sense. You can't point to one particular object and say "this is equality" or "this is power," but you can say "this is equal" or "this is powerful." To me, all of these things are real. They exist in the "spiritual realm," for lack of a better term. Going further, everything is "reflected" in the spiritual. Everything has its "-ity" and every "-ity" reflects in the physical. Spiritual forms are not better than material forms, but they are not inferior either. They are like one and the same, as above, so below. Prefering reality over made up values is a value in itself. The wrongness of leftism does not come from worshipping imaginary things, but from worshipping the wrong things. I won't die on this hill, but I do believe that objective evil and good exist. You can't define "good" any better than saying it's *good*, but you can feel it spiritually. The universe is good. I choose National Socialism over other beliefs because it is good. This is where the worship of beauty, strength, purity as Gods and the destruction of their opposites comes from. To say that these gods have human counscioussnes would be a projection of our humanity and false. They could have no counscioussnes, and I would still worship them.

By the way, I don't see why a hypothetical infinite being wouldn't care about everyone and everything. Regardless of whether you look at the machine as a whole or zoom onto the smallest parts, everything matters. There might be more important parts but an infinite being has infinite attention.

When it comes to the more esoteric elements, such as psychic powers or contacting other beings, I see it as operations on the spiritual "-itys". Just as physical action affects the physical world, "spiritual action" affects the spiritual world. And since the two worlds are one, spiritual action can affect the physical world and vice versa. I'm not going to demand that you believe this, because like all knowledge, it's grasping at straws, trying to estimate what is real and what is a lie of the observer.

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